



# Habad Portraits

Interesting People, Events,  
and Curiosities in Habad Hasidism  
Volume I



Rabbi Chaim Dalfin



## REB NAHUM'S CHOICES

RABBI MENAHEM NAHUM SCHNEERSOHN, better known in Habad circles as 'Reb Nahum,' was born ca. 1788, the only son of Rabbi Dov Baer of Lubavitch (1773-1827), himself the elder son and successor of Rabbi Shneur Zalman of Liadi (1745-1812), the founder of the Habad lineage.<sup>1</sup> Reb Nahum marks an interesting point in Habad history because he is the first dynastic heir in the lineage to be passed over. But who was he? And how did he feel about his role in Habad Hasidism?

### Trees to Guide the Way

We hear little of Reb Nahum until his 19<sup>th</sup> year, when the famous Rabbi Levi Yitzhak of Berditchev, a close friend of his grandfather, visited the latter in 1807.<sup>2</sup> During this visit, Rabbi Shneur Zalman, called the Alter Rebbe by Habad Hasidim, appointed his grandson to be Reb Levi Yitzhak's attendant. While walking together toward the Alter Rebbe's house one

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<sup>1</sup> Rabbi Yosef Yitzhak Schneersohn, the sixth Lubavitcher Rebbe, writes in his *Likkutei Dibburim*, Vol. 1, 16, that Menahem Nahum Schneersohn was born two to three years before his cousin, Menahem Mendel Schneersohn, the Tzemah Tzedek, who was born in 1789. But, as Reb Nahum's father, Dov Baer, was married sometime in 1788, the earliest possible date for Reb Nahum's birth is 1788, only a year before his cousin's birth. It has also been suggested that Reb Menahem Nahum was named after Rabbi Menahem Nahum of Tchernobil, a close friend of his grandfather and a fellow disciple of the Maggid of Mezritch. But, if this is so, it was not a direct naming (according to the Ashkenazi Jewish custom of naming children after persons already deceased), as the latter was still living at the time of Reb Nahum's birth and lived until the 11<sup>th</sup> of Heshvan 1798.

<sup>2</sup> Rabbi Levi Yitzhak of Berditchev and Rabbi Shneur Zalman of Liadi, friends and fellow students of the Maggid of Mezritch, became in-laws (*mehutanim*) after their grandchildren were wed in the town of Zhlobin. On the way to that wedding, Reb Levi Yitzhak stopped in Liadi.



day, Reb Levi Yitzhak looked at the trees along the roadside and asked Reb Nahum, "Why are there trees planted along this road?"

Reb Nahum replied, "So Hasidim shouldn't get 'lost' on their way to the Rebbe."

Reb Levi Yitzhak was impressed by this reply and repeated it to himself over and over, saying, "Oy! How right he is—even when traveling to a Rebbe, one can still get lost!"<sup>3</sup>

### The Wedding Day Refusal

When Reb Nahum was still a youth, the Alter Rebbe proposed a match for him with the daughter of Rabbi Zalman Rivlin of Shklov.<sup>4</sup> The wedding took place in the winter of 1812 and was the occasion for the Alter Rebbe's discourse, *Sos Tosis v'Togel Ha'Akara*.<sup>5</sup>

The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzhak Schneersohn, says that Reb Nahum was asked by the Alter Rebbe to wear a shirt with a modern collar on his wedding day, but Reb Nahum refused, on the grounds that the collar was merely a luxurious adornment and unnecessary. The Alter Rebbe urged him to wear it, but Reb Nahum remained firm. It has been suggested that the reason the Alter Rebbe wished him to wear this modern shirt was to abolish (through a symbolic act accompanied by mystical intentions) a decree instituted shortly thereafter in Eastern Europe requiring Jews to dress in the same manner as non-Jews. This included short jackets and collared shirts with buttons. Thus, we are told, Reb Nahum spent long periods at his grandfather's grave (near the end of his life) lamenting his stubbornness and

<sup>3</sup> Yehoshua Mundshain, *Migdal Oz*, 254.

<sup>4</sup> Haim Meir Hielman, *Beit Rebbe*, Vol. 1, 72.

<sup>5</sup> Rabbi Menahem Mendel Schneersohn, the Tzemah Tzedek, writes in his *Derekh Mitzvatekha* (137:2), as an introduction to the printed discourse, "what we heard in the winter of 1812 at the wedding of my brother-in-law and cousin, Reb Nahum."



atonement for his refusal to accede to his grandfather's wishes, the mystical grounding for which he had failed to discern.<sup>6</sup>

After his wedding, Reb Nahum and his wife took up residence in an apartment in the Alter Rebbe's house.<sup>7</sup>

## Paying Attention

As Napoleon's army made its way into the Russian interior, and neared Liadi, the Alter Rebbe decided to abandon his home. He searched for a wagon driver to take him and his belongings out of Liadi, but found no one. Thus, Reb Nahum became his driver, and at every crossroads, asked his grandfather which way to go. However, once, Reb Nahum wasn't paying attention and mistakenly went the wrong way. The Alter Rebbe, who was engrossed in thought at the time, didn't realize the mistake until they were nearly ten kilometers down the wrong road. When he eventually realized what had happened, he told Reb Nahum to stop the wagon. Reb Nahum asked his grandfather whether they should turn back. But the Alter Rebbe sighed and said, "Fortunate is the grandfather whose grandson follows in his ways; woe to the grandfather who is led by his grandson." He then instructed him to continue on without turning back. Forever after, Reb Nahum regretted his lack of attention to his grandfather's directions.<sup>8</sup>

## The Alter Rebbe's Passing

Not long after, the Alter Rebbe passed away in the village of Piena. None of his sons were present. Dov Baer, his eldest son,

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<sup>6</sup> Schneersohn, *Likkutei Dibburim*, 24. Rabbi Mordecai Perlow, in his *Likkutei Sippurim* (187) relates this explanation of the matter in Rabbi Yosef Yitzhak Schneersohn's name.

<sup>7</sup> Haim ben Yeshaya Liberzon, *Tzror Ha'Haim*, 78.

<sup>8</sup> Perlow, *Likkutei Sippurim*, 126; Menachem Mendel Schneerson, *Reshimat Ha'Yuman*, 175.



was in Kremenchug scouting a place for his father to settle, while Haim Avraham, his middle son, was too ill to leave his bed.<sup>9</sup> His youngest son, Moshe, was working to subvert Napoleon's advance.<sup>10</sup> The rest of the Alter Rebbe's family was at a loss about where the Alter Rebbe should be buried. But Reb Nahum, his grandson, remembered that before his father left for Kremenchug, he and the Alter Rebbe were discussing where to settle; and during their conversation, the Alter Rebbe had said, "For me, to live in Haditch is also good."<sup>11</sup> Thus, on a cold and icy night, Reb Nahum set out with a wagon driver and the Alter Rebbe's body for Haditch—a distance of 80 kilometers from Piena.<sup>12</sup>

Because of the unbearable cold, Reb Nahum and his driver were sometimes forced to stop at taverns along the way to drink a little to avoid frostbite. But as they did not want to leave the Alter Rebbe's body unattended, they took turns going inside. They also dressed the Alter Rebbe's body for the cold and posed him in such a way that he might appear alive to any miscreants who might think of desecrating his corpse at this time. Nevertheless, their comings and goings attracted the very attention they wished to avoid. And on one of his trips into the tavern, Reb Nahum overheard a group of men speculating about the turns he was taking with his driver, saying, "These guys must be transporting a treasure! They don't dare come in together. Obviously they're taking turns so that one can stay with the treasure while the other drinks." Hearing this, Reb Nahum, rushed out of the tavern,

9 Dov Baer of Lubavitch (Admur Emtzoei), *Igrot Kodesh*, 234, "my brother and friend, Reb Haim Avraham, was also not with my father at the time of his passing because he was sick in bed."

10 Yosef Yitzchak Schneersohn, trans. Shimon Neubort, *Branches of the Chassidic Menorah: Volume I*, 182-85.

11 M. Indritz, *B'Ohelei Habad*, 169; Haim Meir Hielman, the author of *Beit Rebbe*, Vol. 2, ch. 22, 46 note 3, writes: "The reason they took the Alter Rebbe so far away, to Haditch, from where he passed away was because, before his passing, they heard the Alter Rebbe saying, 'Gaditch,' (which is the same as Haditch.)"

12 Haim Meir Hielman, the author of *Beit Rebbe*, Vol. 2, ch. 7, states that Reb Nahum demonstrated great *mesiras nefesh*, 'self-sacrifice' in undertaking this journey.



jumped into the wagon and sped off. Thus, when the would-be bandits came out to confiscate the 'treasure,' it was too late!<sup>13</sup>

## By His Father's Side

Although there were voices of dissent in some quarters, Reb Nahum supported his father's accession to the leadership of Habad. And when Rabbi Dov Baer, usually called the Mittler Rebbe by Habad Hasidim, moved the seat of Habad to Lubavitch in 1814, Reb Nahum decided to settle there as well.

In 1825, when the Mittler Rebbe visited the Carlsbad bathhouses for his health, Reb Nahum accompanied him. And when, on the same trip, he visited the house of Rabbi Akiva Eiger (a great Lithuanian Talmudist with whom he had cordial relations) and was arrested by the Czarist authorities, Reb Nahum was arrested with him.<sup>14</sup>

## Refuses the Leadership of Habad-Lubavitch

Reb Nahum accompanied his father, the Mittler Rebbe, on his final journey to pray at the Alter Rebbe's grave Haditch in 1828, and thus was with him when he passed on in Niezhin. It is said that on their journey they stopped in Homil to visit Reb Yitzhak Eisik Epstein (ca.1780-1857), known as Reb Eisik Homiler, who was scolded by the Mittler Rebbe for entertaining the desire of some of the Hasidim that he should become the Rebbe after the Mittler Rebbe's passing.

After leaving Reb Eisik, Reb Nahum voiced his objections and asked his father why he had scolded Reb Eisik. The Mittler Rebbe replied that Reb Eisik had decided to accede

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<sup>13</sup> Yehuda Chitrik, *Reshimot D'varim*, Vol. 1, 83.

<sup>14</sup> *Igrot Kodesh*, 288 (Letter 25). See the footnotes there where he brings this letter signed by "your brother Menahem Nahum."



to the wishes of supporters and was about to get into the wagon to greet them as their Rebbe.<sup>15</sup> But the Mittler Rebbe reminded him of what the Alter Rebbe had said to him before his own passing, i.e., that he should respect the Alter Rebbe's offspring—meaning that they were to follow after him as the leaders of Habad. Nevertheless, Reb Nahum feared that his father's scolding of Reb Eisik would only cause the latter to rebel, and thus cause a rift among Habad Hasidim. But the Mittler Rebbe only said, "Don't worry, upon your return, he will honor you." From this, Reb Nahum understood that the Mittler Rebbe would not return from this journey, and that his father expected *him* to be the next Rebbe.<sup>16</sup>

Nevertheless, Reb Nahum did not wish to be the Rebbe. Thus, while telling his cousin, Rabbi Menahem Mendel (1789-1866), later called the Tzemah Tzedek, about the Mittler Rebbe's passing, he suggested that he should be the next Lubavitcher Rebbe instead. But the Tzemah Tzedek was also disinclined to take on the mantle of leadership. Nevertheless, it was clear to most Habad Hasidim that the Tzemah Tzedek was the most qualified candidate and, after much persuasion, he finally accepted the leadership of Habad-Lubavitch.<sup>17</sup>

### The Far-sightedness of the Tzemah Tzedek

The Alter Rebbe was known to study with his children and grandchildren every *erev Shabbat*, before *Shabbat* commenced. And once, while all the children and grandchildren were gathered for their weekly study session with the Alter Rebbe, Reb Nahum noticed that the Tzemah Tzedek was learning by himself in another room. Watching him, he noticed the Tzemah Tzedek looking out the window and heard him say, "It's frightening that someone runs *erev Shabbat* to commit

<sup>15</sup> Perlow, *Likkutei Sippurim*, 437.

<sup>16</sup> Ya'akov Kaidaner, *Sippurim Norai'im*, 98.

<sup>17</sup> Schneerson, *Reshimat Ha'Yuman*, 304.



a transgression!" Hearing this, Reb Nahum was upset, wondering how the Tzemah Tzedek could accuse another Jew of running to commit a sin without proper evidence. Thus, he went outside to find the person of whom the Tzemah Tzedek was speaking. After a few moments, he saw a Jew standing by the side of the road flirting with a non-Jewish woman. Then Reb Nahum realized that the Tzemah Tzedek was truly 'far sighted' and reprimanded the man himself. The man immediately accepted his reprimand and went to the Alter Rebbe seeking a *tikkun*, a correction for his transgression.<sup>18</sup>

### Support for the Tzemah Tzedek

Habad historian, Rabbi Amrom Blau, argues that Reb Nahum was aware that his cousin (and brother-in-law), the Tzemah Tzedek, was a more suitable candidate to become the next Lubavitcher Rebbe; for even though the Mittler Rebbe, before his passing, had instructed Reb Nahum to print the remaining manuscripts of his book, *Torat Haim*, Reb Nahum never carried out his request. Why? Blau argues that once the Tzemah Tzedek took over the leadership of Lubavitch and began to give his own discourses, the Mittler Rebbe's discourses became less important. This was only natural, as Hasidim would now be putting all their energies into learning the current Rebbe's teachings, and only as time or need allowed, learning the previous Rebbe's teachings, including those in *Torat Haim*. Hence, Reb Nahum, refrained from printing the remaining manuscripts of *Torat Haim*, as it would: (a) not sell well; and (b) possibly cause a rift among Hasidim (who might interpret this as a deliberate act on Reb Nahum's part to assert his own right to the leadership of Habad-Lubavitch).<sup>19</sup> Instead, he dedicated himself to the new Rebbe, and although he was slightly older and the son of the

<sup>18</sup> Hielman, *Beit Rebbe*, Vol. 3, ch. 11, 76.

<sup>19</sup> Amrom Blau, *Rabbi Nahum Schneersohn*, unpublished.



previous Rebbe, he nevertheless deported himself as a Hasid should and substituted the Tzemah Tzedek's agenda for his own.

It was only in the 20<sup>th</sup>-century that the seventh Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, ordered the printing of all the works of the Mittler Rebbe, including the remaining books of *Torat Haim*.<sup>20</sup>

### Not Making Aliyah

Reb Nahum wished to make *aliyah* to *Eretz Yisrael* with his sister, Menuha Rahel,<sup>21</sup> but the Tzemah Tzedek was not in favor of it. He had even sought donations from his fellow Hasidim for the trip, but they never came through.<sup>22</sup> He interpreted this as a sign that he should not leave Russia and heed the Tzemah Tzedek's advice.

### Head of Kollel Habad

Reb Nahum was one of the three directors of Kollel Habad. Together with his uncle, Rabbi Haim Avraham, and his cousin, the Tzemah Tzedek, he directed the distribution of funds for the Habad community in Hevron.<sup>23</sup>

### Supports the Mahril as Rebbe

After the passing of the Tzemah Tzedek, Reb Nahum wrote a letter of support for Rabbi Yehudah Leib Schneersohn, the Mahril, to succeed his father, the Tzemah Tzedek, saying, "I too agree with the various rabbis that the succession [. . .]

<sup>20</sup> See Rabbi Dovid Olidort's article "*Torat Haim: Lachyos im Torat Ha'Hasidut*" in *Hehel Ha'Besht* (Issue 8) about the printing of the *Torat Haim*.

<sup>21</sup> Mundshain, *Migdal Oz*, 192.

<sup>22</sup> From the introduction to *Torat Haim*.

<sup>23</sup> Mundshain, *Migdal Oz*, 519.



should pass to his son, the Mahril [. . .]"<sup>24</sup>

## Custodian of the Family Graves

After the Mittler Rebbe's passing, Reb Nahum moved to Niezhin, the city in which his father was buried, and spent most of his time at the gravesite of his father. However, toward the end of his life, he began to split his time between his father's gravesite in Niezhin and his grandfather's in Haditch. At both, he would tell visitors about the many miracles that occurred around visitors to the graves, and Hasidim came from all over to hear his stories and to learn good behavior from him.<sup>25</sup> Often, Hasidim asked him to teach *hasidut*, but he refused, saying: "To say *hasidut* like my father did, I cannot; to say it like others do, I don't wish. Thus, it is better not to say it at all."<sup>26</sup>

## The Passing of Reb Nahum

Reb Nahum passed away in 1876, at roughly 88 years of age.<sup>27</sup> He is buried outside of his father's *ohel* (burial structure) in Niezhin, though the exact location of his grave is unknown.

## The Family of Reb Nahum

Habad tradition<sup>28</sup> tells us that Reb Nahum was married twice. His first wife was the daughter of Rabbi Zalman Rivlin of Shklov, with whom he had two boys and a girl. The boys

<sup>24</sup> See Amrom Blau, *Hehel Ha'Besht* (Issue 16), 171-72.

<sup>25</sup> Schneersohn, *Likkutei Dibburim*, Vol. 1, 21.

<sup>26</sup> Zalman Duchman, *Lishema Ozen*, 48.

<sup>27</sup> Hielman, *Beit Rebbe*, Vol. 2, Ch. 10, writes that Reb Nahum lived in Niezhin for about 50 years. If our assumption is correct, he stayed in Niezhin from his father's passing in 1828 to his death in 1876, which is 48 years. In the Rebbe's *Reshimat Ha'Yuman*, 304, it states that Reb Nahum passed away in 1876.

<sup>28</sup> Shmuel Elozor Halperin, *Sefer Ha'Tzatzai'im*, 133.



were named Shneur, the son-in-law of the Tzemah Tzedek, and Levi Yitzhak of Niezhin. His daughter, Hanna Hisha, married the Mahrin, Rabbi Yisrael Noah of Niezhin, a son of the Tzemah Tzedek.

After his first wife's passing, Reb Nahum married Sarah Freida, the daughter of his sister, Devorah Leah, and Rabbi Ya'akov Yisroel of Tcherkass. From this marriage, he had another two boys and a girl, Rabbi Mordecai Dov Baer from Tomashpil, Rabbi Moshe Zalman from Tchimitcheli, and Sarah.

### His son, Reb Mordecai Dov Baer

His son, Mordecai Dov Baer, was born on Yom Kippur in 1848 in Horneshtipel in the Tcherkasser Rebbe's presence. At the time, it appears as if Reb Nahum lived near the Tcherkasser Rebbe (of the Tchernobil lineage of Hasidism) and was supported by him. However, when Reb Nahum began to spend most of his time in Niezhin, his wife and children decided to remain with the Tcherkasser Rebbe, and the children were educated in the way of Tchernobiler Hasidim and eventually took the Twerski family name.

Reb Mordecai Dov Baer married Batya, the daughter of Reb Levi Yitzhak of Shitive, and became a Hasidic Rebbe in the city of Vartishzen, near Kishinev. It is said that he followed Tchernobiler customs and said *hasidut* in the style of the Tchernobiler Rebbes.<sup>29</sup> After several years in Vartishzen, he moved to Tomashpil. There he became quite popular and thrived. People traveled from all over to see him and receive advice from him. He also traveled from city to city, reaching out to distant Hasidim, as was the custom of the Tchernobiler

<sup>29</sup> It is known that some of the Tchernobil Rebbes recited words of Torah during their *tish* (public meal with the Hasidim) and others didn't. Rabbi Mordecai Dov Baer followed his Habad grandfather, who said Torah during his farbrengens. Nevertheless, his style was that of Tchernobil.



Rebbes. He was also in touch with leading rabbis of his time, including: Rabbi Moshe Nahum Yerushlimsky and Rabbi Yehudah Leib Tzirlson, the chief rabbi of Kishinev.<sup>30</sup>

Reb Mordecai Dov Baer passed away at the age of 72 on the second day Pesah, 1920 (5680).

### Rabbi Haim Moshe Yehoshua Schneersohn-Twerski

Rabbi Mordecai Dov himself had one son and two daughters. His son, Haim Moshe Yehoshua, was born around 1870 in Tcherkass, and educated by his father according to the ways of Tchernobil. Reb Haim Moshe merited to see the *tzaddik*, Reb Ya'akov Yisroel of Tcherkass, the Mittler Rebbe's son-in-law, and his relatives, the holy *tzaddikim*, Reb David of Tolna and Reb Yohanan of Rachmestivke. He was later ordained by Rabbi David of Karlin and Rabbi Yerushlimsky.

After the death of his first wife,<sup>31</sup> he married Naomi, the daughter of the *tzaddik*, Rabbi Yosef of Kaidinov. He was supported by his father-in-law and was, for all intents and purposes, his steward until the latter's passing. In this capacity, he helped establish a *yeshiva* and *kollel* in Kaidinov. He also actively helped the Kaidinover *kollel* in Jerusalem.

In 1924, after the Russian revolution, he escaped Russia and made his way to America, where many Jews of Tchernobiler and Kaidinover ancestry flocked to him. One of his main interests was in establishing women's *mikvaot*. In his last years, he had a synagogue on Eastern Parkway, near the Lubavitcher Rebbe's synagogue in the Crown Heights section of Brooklyn.

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<sup>30</sup> In *Hesed L'Avraham* by Reb Avraham ben Yehiel, the *moreh tzedek* (ruling rabbi) of Tomashpil, Reb Mordecai Dov Baer is listed as the descendent of the Rav of Liadi, the Alter Rebbe, and the holy Rebbe of Tcherkass.

<sup>31</sup> His first wife was Shaindel, the daughter of Reb Shmuel Libson from Beletzi.



It was only in America that Rabbi Haim Moshe Yehoshua adopted his grandfather's family name of Schneersohn. In Europe, he was known as Rabbi Haim Moshe Yehoshua Twerski.<sup>32</sup>

## The Passing of Haim Moshe Yehoshua Schneersohn

Rabbi Haim Moshe Yehoshua passed away on the 11<sup>th</sup> of Elul, 1959 (5719). Later, Rabbi Yehudah Leib Groner, one of the seventh Lubavitcher Rebbe's secretaries, spoke of Reb Haim Moshe Yehoshua's funeral arrangements:

On the 11<sup>th</sup> of Elul, 5719, after the morning Torah reading, the *hevra kaddishah* [burial society] of the Agudat Habad organization asked the Rebbe where he [Rabbi Haim Moshe Yehoshua] should be buried. The Rebbe replied that he doesn't get involved in these issues. Then they approached Rebbetzin Nehama Dina Schneersohn [the previous Rebbe, Rabbi Yosef Yitzhak Schneersohn's wife] for her opinion. After getting her advice, they asked the Rebbe if the casket should pass '770.' The Rebbe replied, "This is the *shul* in which the Rebbe [his father-in-law] prayed for many years." Meaning, of course, the casket should pass '770.'

They walked the casket from Reb Haim Moshe Yehoshua's *shul* on Eastern Parkway until '770.' The Rebbe came out to join the crowd in accompanying the casket. After a while, they wanted to put the casket into the hearse. The Rebbe asked that they walk farther with the casket first. They did so, and the Rebbe actually helped carry the casket.

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<sup>32</sup> See his signature, "Schneersohn-Twerski," in a letter he wrote in 1937, printed in *Tekufa shel Shishim Shana*, 155.



When they finally placed the casket into the hearse, the Rebbe suggested that someone should sit near the casket, while someone else sits with the driver, and that the car window should be open. As the funeral procession continued, the Rebbe got into a car with Rabbis Shmuel Levitin and Shlomo Aharon Kazarnovsky. The Rebbe rode with them to the cemetery, but didn't go in, explaining that if he went into the cemetery, he would need to visit his father-in-law, the Rayyatz' grave, and for that, he would need to prepare himself. Thus, he viewed the burial from outside the cemetery. Upon returning from the funeral, the Rebbe asked Reb Shneur Zalman Duchman if he would say *Kaddish* throughout the year for Reb Haim Moshe Yehoshua. He said that he would. Although Reb Haim Moshe Yehoshua had a son, Levi Yitzhak, who said *Kaddish* for his father, the Rebbe nevertheless wanted a Lubavitcher Hasid to say *Kaddish* for him as well (as a grandson of Rabbi Nahum Schneersohn).

From this it is clear that Reb Haim Moshe Yehoshua was thought of highly and fondly by the Lubavitcher Rebbe. Reb Haim Moshe Yehoshua would participate in the Rebbe's farbrengens and there are pictures in which he can be seen sitting behind the Rebbe.

One of Reb Haim Moshe Yehoshua's daughters married Rabbi Haim Yitzhak Poupka. She lived until she was 100! They have a Torah that was said to belong to the Mittler Rebbe, her great-grandfather. It is used on a few yearly occasions. One occasion is during the week of the Mittler Rebbe's *yahrtzeit*, the 9<sup>th</sup> of Kislev, and also on Shavuot. Rabbi Poupka's *shul* is on the corner of Avenue I and East 4<sup>th</sup> Street, in the Midwood section of Brooklyn, New York, a few blocks from the United Lubavitcher Yeshiva at 841 Ocean Parkway, between Avenues H and I.

Reb Haim Moshe Yehoshua was the fourth generation



from the Alter Rebbe. With his passing, the Hasidic dynasty of Tomashpil ended.<sup>33</sup>

## Conclusion

Although Reb Nahum of Niezhin was not a Habad Rebbe, he was clearly a true heir of the lineage and a special person, whose modesty and character are remembered to this day. In particular, his support of the Tzemah Tzedek after his father's passing demonstrates his true *bittul*, 'subservience.'

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<sup>33</sup> Translated by the author from Amrom Blau, Rabbi Nahum Schneersohn, unpublished.